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OLD TESTAMENT PASSAGES MESSIANICALLY APPLIED BY THE ANCIENT SYNAGOGUE.

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II.

PSALMS.

II., 7. "Thou art my Son, this day have I begotten thee."

When the time of the advent of Messiah will be near, then the blessed God will say to him: With him I will make a new covenant. And this is the time when he will acknowledge him as his son, saying "This day have I begotten thee."—*Midrash Tillim*, fol. 3, col. 4.

II., 8. "Ask of me, and I shall give thee," etc.

Rabbi Jonathan said, there are three who used the word "ask" (שאל), viz., Solomon, Ahaz and the King Messiah. Solomon, for it is written, "In Gibeon the Lord appeared to Solomon in a dream by night, and God said: Ask what I shall give thee" (1 Kgs. III., 5). Ahaz, for it is written: "Ask thee a sign of the Lord thy God" (Isa. VII., 11). King Messiah, for it is written: "Ask of me," etc.—*Beresith Rabba*, sec. 44.

II., 12. "Kiss the son, lest he be angry."

A king was angry with his subjects. They appeal to his son requesting him to intercede on their behalf before his father. When their wish was complied with, they sang songs of praise to the king. But he rebuked them, saying: Not unto me, but unto my son belongs your thankfulness; for were it not for his sake, my wrath would have destroyed you.—*Midrash Tillim*, fol. 4, col. 2.¹

¹ Not only the ancient Synagogue, but also the rabbis of the middle ages interpreted the second Psalm of the Messiah. Thus *Rashi* († 1105) said: "Our rabbis have explained this psalm with respect to King Messiah." *David Kimchi* († about 1240) says: "Some interpret this psalm of Gog and Magog, and the Messiah is the King Messiah; thus our forefathers have explained this psalm. . . . The Christians interpret it of Jesus, and for this they refer to 'The Lord hath said unto me, Thou art my son.'" *Aben Ezra* († 1167), who gives a double interpretation, applying either to David or to the Messiah, evidently prefers the Messianic application, and says, "but if it be interpreted of the Messiah, the matter is much clearer."

XVIII., 50. "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

Rabbi Jehuda, the son of Simeon, said in the name of Rabbi Samuel, the son of Rabbi Isaac, The King Messiah, whether he belong to the living or to the dead, his name is to be David. Rabbi Tanchuma said, I give the reason: it is not written "great deliverance giveth he to his king, and sheweth mercy to his anointed and David," but "to David, and to his seed for evermore."—*Midrash Echa or Lamentations* i., 16.

The rabbis say, The King Messiah, whether he belong to the living or to the dead, his name is to be David. Rabbi Tanchuma proves this from Ps. XVIII., 50. Rabbi Joshua said, Tsemach (i. e., branch) will be his name; Rabbi Judan, the son of Rabbi Ibu, said, Menachem (i. e., comforter) will be his name. Rabbi Hanina, the son of Abahu, said, One must not think that they contradict each other, since both names are one and the same thing. The following, narrated by Rabbi Judan, the son of Rabbi Ibu, will prove it: A certain Jew was engaged in ploughing. His ox bellowed. An Arab passing, and hearing the ox bellow, said, Son of a Jew, son of a Jew, loose thy oxen, and loose thy ploughs, for the temple is laid waste. The ox bellowed a second time. The Arab said to him, Yoke thine oxen, and fit thy ploughs, for King Messiah has just been born. The Jew said, What is his name? Menachem (i. e. comforter). He asked further, What is the name of his father? Hezekiah, replied the other. Whence is he? asked the Jew. From the royal palace of Bethlehem-Judah, replied the Arab. At this the Jew sold his oxen and his ploughs, and became a seller of infants' swaddling-clothes. And he went about from town to town till he reached Bethlehem. All women bought of him; but the mother of Menachem bought nothing. When the other women said to her, Mother of Menachem! mother of Menachem! come and buy something for thy son, she replied, I would rather strangle the enemy of Israel, for on that same day on which my son was born, the temple was destroyed. They replied, We hope that as the temple was destroyed for his sake, it will also be rebuilt for his sake. The mother said, I have no money. The Jew replied, What matters it? Buy bargains for him, and if you have no money to-day, after some days I will come back and receive it. When he came back and inquired of the mother after the welfare of the child, she replied: After the time you saw me last, winds and tempests came and snatched him away from me.—*Jerus. Berachoth*, fol. 5, col. 1.¹

XX., 7 (AV. verse 6). "Now know I that the Lord saveth his anointed."

Targum: Now I know that the Lord redeemeth his Messiah.

XXI., 2 (AV. verse 1). "The king shall rejoice in thy strength, O Lord."

Targum: The King Messiah shall rejoice in thy strength, O Lord.

¹ A parallel passage is in *Midrash on Lamentations* i., 16, which see further on.

XXI., 3. "Thou settest a crown of pure gold on his head."

An earthly king does not suffer another to use his crown. But in the future God will set his own crown on King Messiah, as it is said: "His head is as the most fine gold, his locks are bushy, and black as a raven" (Song of Sol. v., 11), and "thou settest a crown," etc.—*Midrash on Exodus*, sec. 8.

XXI., 5. "Honor and majesty thou hast laid upon him."

God covers the King Messiah with his garment.—*Bemidbar Rabba*, or *Midrash on Numbers*, sec. 15.

XXI., 7. "For the King trusteth in the Lord."

Targum: For the King Messiah trusteth in the Lord.¹

XXII., 7. "All they that see me laugh me to scorn, they shoot out the lip, they shake the head."

Our rabbis have handed down: At the time when Messiah comes, he will stand on the roof of the temple and will call to the Israelites, saying: Ye pious sufferers, the time of your redemption is at hand, and if you believe, rejoice over my light, which rises upon you, for it is said: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. LX., 1). And upon you alone it rises, for it is said: "For behold, the darkness shall cover the earth, and gross darkness the people" (verse 2). In that same hour, the Holy One, blessed be he! will make rise his light, which is the light of the Messiah and of the Israelites, and all will walk to the light of King Messiah and of Israel, as it is said: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (verse 3). They will come also and lick up the dust under the feet of King Messiah, as it is said: "And lick up the dust of thy feet" (Isa. XLIX., 23). They will come and fall upon their faces before Messiah and before Israel and exclaim: We will be thine and Israel's servants, and each Israelite will have 2800 servants, as it is said: "In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. VIII., 23). Rabbi Simeon ben Pasi said: In that hour, the Holy One, blessed be he! lifts up the Messiah to the highest heavens and spreads over him the splendor of his glory before the nations of the world and before the impious Persians. The Holy One then said to him: Ephraim,—Messiah, our righteousness! judge them and do as thy soul pleaseth; for were it not for my compassion which I have shown unto thee in such a degree, they would have soon killed thee at once, as it is said: "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord" (Jer. XXXI., 20). Why

¹ That this Psalm was interpreted by the rabbis of the Messiah, is also admitted by Kimchi in his commentary on verse 1.

does he say : I will surely have mercy ? It is written : " I will have mercy," because at the time when he was bound in prison they gnashed with their teeth and twinkled with their eyes and shook their heads and opened their mouths, as it is said : "All they that see me laugh me to scorn, they shoot out the lip, they shake the head," etc. (Ps. XXII., 7). It is written, "I will surely have mercy" because at the time when he goes forth from prison, not only one kingdom or two kingdoms will surround him, but one hundred and forty kingdoms. But the Holy One, blessed be he ! says to him : Ephraim, Messiah, my righteousness ! be not afraid of them, for all they will die by the breath of thy lips, as it is said, "And with the breath of his lips shall he slay the wicked" (Isa. XI., 4). The Holy One, blessed be his name ! at once made seven baldachins of precious stones, pearls and emeralds, and through each baldachin flow four streams of wine, milk, honey, and pure balm. The Holy One, blessed be he ! embraces him then in the presence of the righteous, and leads him to the baldachin, and all the righteous see him. The Holy One, blessed be he ! then speaks to them : Righteous ones of the world ! Ephraim, the Messiah, my Righteousness, has not received half of his pains, there is yet *one* measure which belongs to him, and which no eye in the world has seen, as it is said : "An eye hath not seen, O God, beside thee" (Isa. LXIV., 4). In that hour, the Holy One, blessed be he ! calls the North and South and says to them : Accumulate and gather before Ephraim the Messiah, my Righteousness, all kinds of spices of the garden Eden, as it is said : "Awake, O north wind, and come, thou south ; blow upon my garden, that the spices thereof may flow out," etc. (Song of Sol. iv., 16), and "Arise, shine, for thy light is come" (Isa. LX., 1). In that hour, the Holy One, blessed be he ! says to Zion : Arise. It answered before him : Lord of the Universe ! Stand thou at the head, and I behind thee ! He said : Thou hast spoken very well, for it is said : "Now will I rise, saith the Lord ; now will I be exalted ; now will I lift up myself" (Isa. XXXIII., 10).—*Yalkut on Isa. LX.*, fol. 56, col. 4.

XXII., 15. "My strength is dried up like a potsherd."

When the Son of David will come, they will bring iron sticks and place them on his neck, till his stature is pressed down and he cries and weeps and, lifting up his voice, says : Lord of the Universe ! how much strength have I still ! how much spirit have I yet ! how much breath is still in me, and how many members are there yet ! Am I not of flesh and blood ? At that hour the son of David weeps and says : "My strength is dried up like a potsherd." The Holy One, blessed be he ! then says to him : Ephraim, Messiah, my Righteousness ! Thou hast already taken upon thee this (suffering) since the days of creation ; let thy suffering be like mine which I felt at the time when Nebuchadnezzar, the impious, went up and destroyed my house, and burned the temple, and has banished me and my children among the nations of the world.

By thy life and the life of my head! ever since I have not returned to my throne. And if thou wilt not believe this, behold the dew which is upon my head, as it is said: "For my head is filled with dew" (Song of Sol. v., 2). In that hour Messiah says to him: Lord of the Universe! now my mind has become easier within me, for it is sufficient for the servant to be like his master.—*Yalkut on Isa.* LX., fol. 56, col. 4.

XXXIII., 5. "Thou preparest a table before me in the presence of mine enemies." God said to the Israelites: In the days of the Messiah, I will prepare before you a table, and the Gentiles, by seeing this, will be confused, as the psalmist says: "Thou preparest," etc., and as the prophet says: "Behold my servants shall drink, but ye shall be thirsty" (Isa. LXV., 13).—*Midrash on Numbers*, sec. 21.

XXXVI., 9. "In thy light shall we see light."

What is meant here? No other light than the light of the Messiah.—*Yalkut* II., fol. 56, col. 3.

XLV., 2. "Thou art fairer than the children of man."

Targum: Thy beauty, O King Messiah, is superior to that of the sons of men.

L., 2. "Out of Zion, the perfection of beauty, God hath shined."

There are four appearances. The first in Egypt, for it is said: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth (Ps. LXXX., 2). The second, at the giving of the law, for it is said: "He shined forth from Mount Paran" (Deut. XXXIII., 2). The third is in the time of Gog and Magog, for it is said: "O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself" (Ps. xciv., 1); and the fourth is in the time of the Messiah, for it is said: "Out of Zion," etc.—*Siphre* (ed. Friedmann) p. 143a.

LXI., 6. "Thou wilt prolong the king's life."

Targum: Thou wilt prolong the days of King Messiah.

In *Pirke Elieser*, c. 19, Adam is thus introduced: God shewed to me David, the son of Jesse, who was to rule in the future; at this I took seventy years of my years of life and gave it to him, as it is said: "Thou wilt prolong the king's life."

LXI., 8. "That I may daily perform my vows."

Targum: And in the day when the King Messiah will be magnified to reign as a King.

LXVIII., 31. "Princes shall come out of Egypt."

Egypt will bring presents to the Messiah. Lest it be thought that he (Messiah) would not accept them from them, the Holy One, blessed be he! said to Messiah "Accept them, for they prepared a reception to my children in Egypt."—*Talmud Pesachim*, fol. 118, col. 2.¹

¹ A similar statement is given in the Midrash on Exodus, sec. 36.

LXXII., 1. "Give the king thy judgments, O God, and thy righteousness unto the king's son."

Targum: O God, give the decrees of thy judgments to the King Messiah, and thy righteousness to the Son of David the king.

The Midrash on the Psalms refers this to the Messiah, with reference to Isa. XI., 1. 5 (fol. 27, col. 4).

LXXII., 10. "The kings of Tarshish and of the isles shall bring presents," etc.

One of the common people said to Rabbi Hoshaya: In case I tell you a nice thing, would you repeat it in the college in my name? What is it? All the presents which our father Jacob gave to Esau the nations of the world will once return to the King Messiah, as it is said: "The kings of Tarshish," etc. It is not written "they shall bring" (יביאו), but "they shall return" (ישבו). Truly, said Rabbi Hoshaya, Thou hast said a nice thing, and I will publicly repeat it in thy name.—*Midrash on Genesis* or *Bereshith Rabba*, sec. 78.

LXXII., 16. "And there shall be an handful of corn in the earth upon the top of the mountains."

When will this be? In the days of the Messiah.—*Tanchuma*, fol. 79, col. 4.

As the first redeemer fed the people with manna (cf. Exod. XVI., 4), so too will the last Redeemer send manna down, as it is said: "And there shall be," etc.—*Midrash on Ecclesiastes* I., 9.

The Talmud refers to our passage in the following manner: Rabban Gamaliel was sitting one day explaining to his disciples that in the future (i. e., Messianic days) a woman will give birth every day; for it is said: "She travails and brings forth at once" (Jer. XXXI., 8). A certain disciple sneeringly said, "There is no new thing under the sun" (Eccles. I., 9). "Come," said the rabbi, "and I will show thee something similar, even in this world;" and he showed him a hen which laid eggs every day. Again Gamaliel sat and expounded that in the future world the trees will bear fruit every day; for it is said: "And it shall bring forth boughs and bear fruit" (Ezek. XVII., 23). As the boughs grow every day, so will the fruit grow every day. The same disciple sneeringly said: "There is nothing new under the sun." "Come," said the rabbi, "and I will show thee something like it even now, in this age;" and he directed him to a caper-berry which bears fruit and leaves at all seasons of the year. Again, as Gamaliel was sitting and expounding to his disciples that the land of Israel in the Messianic age would produce cakes and clothes of the finest wool, for it is said: "There shall be an handful of corn¹ in the earth." That disciple again sneeringly remarked: "There is nothing new under the sun."²—*Talm. Shabbath*, fol. 30, col. 2.

¹ He translates פֶּתַח *clothes* from פָּתַח in Gen. xxxvii., 3, 23, and בָּר he takes to mean food, cake.

² A parallel passage is found *Kethuboth*, fol. 111, col. 2

LXXII., 17. "His name shall endure for ever; his name shall be continued as long as the sun."

The application of this verse to the Messiah is very often found in the Talmud. Besides the passage already quoted to Gen. XLIX., 10, we read: Seven things were created before the world. These are the Law, for it is said "The Lord possessed me in the beginning of his ways, before his works of old" (Prov. VIII., 22). Repentance, for it is said: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world... thou saidst: Return, ye children of men" (Ps. XC., 2, 3). The garden of Eden, for it is said: "And the Lord God planted the garden before (מקדם)" (Gen. II., 8). Hell, for it is said: "For Tophet is ordained of old" (Isa. XXX., 33). The glorious throne, and the site of the sanctuary, for it is said: "The glorious throne called from the beginning, and the place of our sanctuary" (Jer. XVII., 12). The name of the Messiah, for it is said: "His name shall endure for ever, before the sun (existed) his name was Yinnon."¹—*Talm. Pesachim*, fol. 54, col. 1; *Nedarim*, fol. 39, col. 2.

LXXX., 17. "And upon the son of man whom thou madest strong for thyself."

Targum: And upon King Messiah whom thou hast strengthened for thee.

LXXXIV., 9, "And look upon the face of thine anointed."

Targum: And look upon the face of thy Messiah.

LXXXIX., 27. "And I will make him my first-born."

I will make the King Messiah my first-born, for it is written "And I will," etc.

LXXXIX., 51. "Wherewith they have reproached the footsteps of thine anointed."

Rabbi Jannai said: If you see one generation after another blaspheming, expect the feet of the King Messiah, as it is written, "Wherewith they have," etc.—

Midrash on the Song of Solomon II., 13.

XC., 15. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

This passage is quoted twice in *Talmud Sanhedrin*, fol. 99, col. 1, with refer-

¹ In one of the prayers for the day of atonement we read the following concerning *Yinnon*, showing that the Synagogue always regarded *Yinnon* as the Messiah: "Before He created anything, He established His dwelling and *Yinnon* the lofty armory He established from the beginning, before any people or language. He counselled to suffer His divine presence to rest there, that those who err might be guided into the path of rectitude. Though their wickedness be flagrant, yet hath He caused repentance to precede it when He said: "Wash ye, cleanse yourselves." Though He should be exceedingly angry with His people, yet will the Holy One not awaken all His wrath. We have hitherto been cut off through our evil deeds, yet hast thou, O our Rock! not brought consummation on us. Messiah our Righteousness is departed from us; horror has seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression, He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound, at the time that the Eternal will create Him as a new creature. O bring Him up from the circle of the earth, raise him up from Seir, to assemble us a second time on Mount Lebanon, by the hand of *Yinnon*."

ence to the Messianic age, in the following manner: A certain Sadducee came to Rabbi Abahu: When will the Messiah come? He replied: When darkness covers this people. He said to him: Will you curse me? He replied: The Scripture writes "For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. LX., 2). Rabbi Elieser says: The days of the Messiah are forty years, because it is said: "Forty years long was I grieved with this generation" (Ps. xcv., 10). Rabbi Eleasar, the son of Asariah, said, Seventy years, for it is said: "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of a king" (Isa. xxiii., 15). Who is that strange king? Answer, It is the Messiah. Rabbi says, Three generations, as it is said: "They shall fear thee as long as the sun and moon endure, from generation to generation" (Ps. lxxii., 5). Rabbi Hillel said: There will be no Messiah for Israel, because they have enjoyed him already in the days of Hezekiah. Said Rav Joseph: May God pardon Rabbi Hillel. When was Hezekiah? During the first temple; and Zechariah prophesied during the second temple, and said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. ix., 9). We have the tradition that Rabbi Elieser said: The days of the Messiah will be forty years. It is written in one place: "And he humbled thee, and suffered thee to hunger, and fed thee with manna" (Deut. viii., 3), and in another place: "Make us glad according to the days" etc. (—showing that the blessedness under the Messiah must be in exact compensation for previous misery). Rabbi Dosa said, Four hundred years, because in one place it is written: "They shall afflict them four hundred years" (Gen. xv., 3), and in another place: "Make us glad according to the days," etc.

Rabbi Berachya said in the name of Hiya: The days of the Messiah will be six hundred years, for it is said: "For as the days of a tree are the days of my people" (Isa. lxxv., 22). The root of a tree lasts 600 years. Rabbi Elieser says, One thousand years, because it is said: "The day of vengeance is in my heart" (Isa. lxiii., 4). A day of the blessed God is a thousand years. Rabbi Joshua says, Two thousand years, because the Scripture teaches: "Make us glad according to the days," etc. The word "days" signifies at least two days of God.—*Yalkut on Psalm lxxii., 5.*

XCV., 7. "To-day if ye will hear his voice."

Rabbi Acha said in the name of Rabbi Tanchum, the son of Rabbi Hiya: If the Israelites would only repent one day, the son of David would soon come; this is the explanation of "To-day if ye will hear," etc.—*Jerus. Taanith*, fol. 64, col. 1.

Rabbi Jochanan said: God said to the Israelites, Though I have fixed a certain time for the coming of the Son of David, he will come at that time, whether they repent or do not repent. But when they repent only one day, I will bring him even before that time. This is the meaning of the words: "To-day, if you will hear," etc.—*Midrash on Exodus*, sec. 25.

Rabbi Levi said: If the Israelites would only repent one day, they would be redeemed and the Son of David would immediately come. Why? "For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice."—*Midrash on Song of Solomon* v., 2.

Rabbi Joshua, the son of Levi, once found Elijah standing at the door of the cave of Rabbi Simon, the son of Yochai, and said to him: Shall I attain the world to come? Elijah replied: If it pleaseth to thee, Lord. Rabbi Joshua, the son of Levi, said: I see two, but I hear the voice of three. He also asked: When will Messiah come? Elijah replied: Go and ask himself. And where does he abide? At the gate of the city. And how is he to be known? He is sitting among the poor and sick, and they open their wounds and bind them up again all at once; but he opens only one, and then he opens another, for he thinks, perhaps I may be wanted, and then I must not be delayed. Rabbi Joshua went to him and said: Peace be upon thee, my master and my Lord. He replied, Peace be upon thee, son of Levi. The rabbi then asked him: When will my Lord come? He replied, To-day. Rabbi Joshua went back to Elijah, who asked him: What did he (Messiah) say to thee? He replied, Peace be upon thee, son of Levi; to which Elijah said: By this he has assured thee and thy father of the world to come. Rabbi Joshua said: He has deceived me, for he said to me that he will come to-day, and yet he did not come. Elijah said to him: He said to thee "to-day," that is "to-day if ye will hear his voice."—*Talmud Sanhedrin*, fol. 98, col. 1.

CX., 1. "Sit thou at my right hand."

In the future God will seat the King Messiah at his right, for it is said: "The Lord said unto my Lord, Sit thou at my right hand," and Abraham will be seated at the left. And Abraham's face will become pallid and he will say: The son of my son sits at the right and I sit at the left. But the Holy One, blessed be he! will appease him, saying: The son of thy son sits at my right, and I sit at your right hand.—*Midrash on Psalm* XVIII., 35 (36 in Hebrew).

CX., 2. "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies."

In a very curious and mystic interpretation of the pledges which Tamar had, according to Rabbi Hunya, by the Holy Ghost, asked of Judah, our passage and Isa. XI., 1 is referred to. Thus the "seal" is interpreted as signifying the kingdom, as it is said, "Set me as a seal upon thy heart" (Song of Sol. VIII., 6), and "Though Coniah, the son of Jehoiakim king of Judah, were the

signet upon my right hand, yet would I pluck thee thence" (Jer. xxii., 24). The "bracelets" denote the Sanhedrim, which is marked by a lace of blue, as it is said: "A lace of blue" (Exod. xxxix., 31), and "thy staff;" this denotes the King Messiah, for it is said: "And there shall come forth a rod out of the stem of Jesse" (Isa. xi., 1), and "The rod of thy strength shall the Lord send out of Zion."—*Midrash Bereshith* or *on Genesis*, sec. 85 (on chapter xxxviii., 18).

On Num. xvii., 6, 8, the Midrash remarks that Aaron's rod was in the hands of every king till the destruction of the temple, when it was hid. This same rod will in the future be again in the hands of the Messiah, as it is said: "The Lord shall send the rod of thy strength," etc.—*Midrash Bemidbar* or *on Numbers*, sec. 18.

CXVI., 9. "I will walk before the Lord in the land of the living."

Why did all the fathers wish to be buried in the land of Israel? Rabbi Eleazar said: There is some mystery about it. Rabbi Joshua the son of Levi referred to "I will walk before the Lord," etc. Our rabbis said in the name of Rabbi Chelbo: There are two reasons why the fathers wished to be buried in the Holy Land, 1) because the dead of this land will rise first to a new life in the days of the Messiah, and 2) because they enjoy the years of the Messiah.—*Midrash Bereshith Rabba* or *on Genesis*, sec. 96 (on chapter xlvii., 29).

CXVI., 13. "I will take the cup of salvation."

In the future God will give the Israelites to drink from four cups, as it is said: "The Lord is the portion of mine inheritance and of my cup" (Ps. xvi., 5); "I will take the cup of salvation," and "Thou preparest a table before me in the presence . . . my cup runneth over" (Ps. xxiii., 5). It is not written (Ps. cxvi., 13) "cup of salvation," but "cup of salvations,"¹ which means one cup in the day of Messiah and one in the day of Gog and Magog.—*Midrash Bereshith Rabba* or *on Genesis*, sec. 88 (on chapter xl., 9 seq.).²

CXXXII., 17. "There will I make the horn of David to bud; I have ordained a lamp for mine anointed."

¹ In the Hebrew the word "salvation" is in the plural.

² The Talmud quotes our passage in the following manner: "The Holy One, blessed be He! will make a banquet for the righteous, on the day when He will accomplish His loving kindness to the seed of Isaac. At the close of the banquet, they will give the cup of blessing to Abraham to bless. No, he will say, I begat Ishmael. They will hand it to Isaac saying, Take and bless it. No, he will say, I begat Esau. Take and bless it, they will say to Jacob. No, he will say to them, because I married two sisters simultaneously, which the law will afterwards prohibit. Take and bless it, they will say to Moses. No, he will say, I was not found worthy to enter the land of Israel either alive or dead. Take and bless it, they will say to Joshua. No, he will say, I was not found worthy to leave behind a son, as it is written: "Nun his son, Joshua his son" (1 Chron. vii., 27). Take and bless it, they will say to David. I will do so, he will say, and it becomes me to do so, for it is said: "I will take the cup of salvation, and call upon the name of the Lord." The same we also find in the *Yalkut* on our passage, fol. 959, col. 1.—*Pesachim*, fol. 119, col. 2.

Rabbi Hanina said: Since you keep a continual lamp, you will be found worthy to receive the light of the Messiah, as it is said: "There will I make the horn," etc.—*Vayikra Rabba* or *Midrash on Leviticus*, sec. 31 (on chapter XXIV., 3).

CXLII., 5. "I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living."

It is written "I cried unto the Lord," etc., but is there another land of the living besides Tyre and her surroundings, because there is every thing in abundance, and you (David) say: "My portion is in the land of the living?" But the meaning is, there is a land whose dead will rise at first in the days of the Messiah.—*Bereshith Rabba* or *Midrash on Genesis*, sec. 74 (on chapter XXXI., 3).